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Baltimore, Frederick Calvert 6th Baron Wm. Dansey –

A

Tour to the East,

In the Years 1763 and 1764.

With Remarks on the

City of Constantinople

AND THE TURKS.

MISS

Select pieces of Oriental Wit, Poetry and Wisdom.

By F. Lord Baltimore.

London.

Printed by W. Richardson and S. Clark.

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PREFACE.

AS *England* contains men of the greateſt knowledge, it is a mere vanity to relate points which are already well known. Whatever we write, whatever we read, requires great indulgence: for it really can ſerve but for two purpoſes; the firſt is, to circulate our own thoughts; and the

A ſe-

ſecond, to catch the admiration of the ignorant.

But if we carry our criticiſm to ſo great an extent it will be going too far. Every traveller is ſome how ſingular in his obſervations, all men not having the ſame genius.

The relation in theſe ſheets is ſhort and contracted, but to thoſe of a liberal education, I hope, full enough; what I ſaw in my travels recalled ſtrongly to my remembrance the claſſical

erudition

erudition I was ſo happy as to receive at *Eton College*. I am a great admirer of good poetry; it is a ſweet refreſhment from deeper ſtudies; and as I did not debar myſelf the pleaſure of playing with it in the original draught (though perhaps too often) I have not eraſed it in the preſs. I hope it will not prove diſagreeable; but I am no author, have a variety of affairs to attend on, as well as a very indifferent ſtate of health.

I WROTE

I WROTE the following journals for my own private amuſement, without any thoughts of their publication. I have not had the leaſt aſſiſtance therein, conſequently they muſt be full of incorrectneſs. However, as they may be of uſe, I have permitted them to be publiſhed.

A VOYAGE

A

VOYAGE

FROM

NAPLES through the ARCHES to CONSTANTINOPLE,

IN THE YEAR 1763.

Ventos et varium Cœli prædicere morem,
Cura ſit; atque omnes, cultuſque, habituſque locorum.

VOYAGES by ſea are ſo much more uncertain than thoſe by land, that it is well enough ſaid, by ſea one may go ten miles in an hour, or be ten hours in going one mile, according to the wind. We ſet

out in the moſt favourable month in the year; but the wind was conſtantly ſo contrary, that we were obliged to be caſting anchor almoſt continually.

MAY the 4th we embarked on board a Dutch veſſel hired for the voyage, about ten o'clock at night, and immediately ſet ſail.

Aſpirant auræ in noctem; nec candida curſum
Luna negat; ſplendet tremulo ſub lumine pontus.
Proxima Circææ raduntur littora terræ,
Dives inacceſſos ubi Solis filia lucos
Aſſiduo reſonat cantu, tectiſque ſuperbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus, iræque leonum
Vincla recuſantum, & ſera ſub nocte rudentum;

Setigerque

Setigerique ſues, atque in præſepibus urſi
Sævire, ac formæ magnorum ululare luporum.

From land a gentle breeze aroſe by night,
Serenely ſhone the ſtars, the moon was bright,
And the ſea trembled with her ſilver light.
Now near the ſhelves of *Circe*'s ſhores they run,
(*Circe* the rich, the daughter of the Sun)
A dang'rous coaſt: the goddeſs waſtes her days
In joyous ſongs, the rocks reſound her lays:
In ſpinning, or the loom, ſhe ſpends the night,
And cedar brands ſupply her father's light.
From hence were heard (rebellowing to the main)
The roars of lions that refuſe the chain,
The grunts of briſtled boars, and groans of bears,
And herds of howling wolves that ſtun the
ſailors ears.

DRYDEN.

WE left, with a fair wind, the city of *Naples*, of which I ſhall only ſay, that it formerly was the delight of a

people, and their emperors, who governed the univerſe.

Orbem jam totum, victor Romanus habebat,
Quo mare, quo terræ, quo ſydus currit utrumque;
Nec ſatiatus erat; gravidis freta pulſa carinis
Jam peragrabantur; ſi quis ſinus abditus ultra,
Si qua foret tellus, quæ fulvum mitteret aurum
Hoſtis erat; fatiſque in triſtia bella paratis,
Quærebant opes: non vulgo nota placebant
Gaudia, non uſu plebeia trita voluptas.

PETRON. ARBIT.

The victorious *Romans* poſſeſſed the whole world, as far as the earth, the ocean, or the ſtars could reach; and yet were not ſatisfied. The ſea ſtruck with heavy loaden ſhips was explored; if any bay, if any land, remained yet undiſcovered, which might produce gold, it was conſidered as an enemy. They were ready to enter into the moſt horrid wars in ſearch of wealth, and could no longer endure common

common enjoyments, or the trite pleaſures in plebeian uſe.

In the morning we found ourſelves becalmed off the iſland of *Capra*. I think I never beheld ſo entertaining a ſight; the ſun caſting its rays on the greateſt variety of objects I ever ſaw; the different light and ſhade, the priſmatic teints which this fountain of all colours at its firſt appearance in the horizon gave them, is impoſſible to be expreſſed. The proſpects in this neighbourhood are exceeding beautiful; whichever way a landſcape painter turns his eye, he is ſtruck with a charming picture. Rocks, ſeas, mountains, volcanos, ruins of cities, baths, bridges, porticos, temples and palaces, are ele-

gantly, by accident, here alone found mingled with ſhips, boats, caſtles, ſtately cities, men, women, children, cattle, villages, vines, country ſeats, trees, and paſture. A freſh wind ſpringing up drove us from the beautiful coaſt of *Naples*; and about midnight we were all on deck to ſee the *Strombolo*, a mountain which ſtands in the ſea like a ſugar-loaf, and from its lofty ſummit emits continual flames; its aſpect at ſea is more terrible than the *Veſuvius*, with which it is thought to have a connection, as well as with mount *Ætna*, the greateſt of all theſe fire mountains; the which nevertheleſs is at moſt times covered with ſnow.

——Horrificis juxta tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine

Turbine fumantem piceo, & candente favilla,
Attollitque globos flammarum, & ſidera lambit,
Interdum ſcopulos, avulſaque viſcera montis,
Erigit eructans, liquefactaque ſaxa ſub auras
Cum gemitu glomerat, fundoque exæſtuat imo.

VIRGIL.

——is to the foot of thundring *Ætna* join'd.
By turns a pitchy cloud ſhe rolls on high;
By turns hot embers from her entrails fly;
And flakes of mounting flames, that lick the ſky.
Oft from her bowels maſſy rocks are thrown,
And ſhiver'd by the force come piece-meal down.
Oft liquid lakes of burning ſulphur flow,
Fed from the fiery ſprings that boil below.

DRYDEN.

KEEPING on our courſe, as well as we could, in that uneaſy unnatural poſture which is called gunnel-to, we paſſed by the cavern of old *Eolus*, but not without being buffeted by his myrmidons.

Nimborum in patriam, loca ſeta furentibus
Auſtris,
Æoliam venit; hic vaſto rex Æolus antro
Luctantes ventos, tempeſtatesque ſonoras
Imperio premit.———

VIRGIL.

Thus rag'd the goddeſs, and with fury fraught,
The reſtleſs regions of the ſtorms ſhe ſought;
Where in a ſpacious cave of living ſtone,
The tyrant *Æolus* from his airy throne,
With pow'r imperial curbs the ſtruggling winds,
And ſounding tempeſts in dark priſons binds.

DRYDEN.

WE had a very ſtormy diſagreeable paſſage to *Sicily*, yet ſailed between *Scylla* and *Charybdis* (two places now-a-days not worth notice) without falling into either.

ON

On the 10th we arrived at *Meſſina*, which preſents to view a moſt elegant façade of ſtone building on an extenſive quay; but is within a miſerable city, void of inhabitants, the plague ſome few years ſince having almoſt depopulated it; and ſo great an impreſſion has this horrible calamity left on their minds, that we were obliged to go to the lazaret, and paſs in review before a commiſſary, although we brought paſſports from *Naples*, and had taken many other precautions to avoid it.

On the 15th we left this melancholy city; and, on account of the diverſity of the currents and narrowneſs of the gulf, paſſed through, with much trouble

trouble, this channel, which divides *Sicily* and the coaſt of *Calabria*.

On the 17th, whilſt we were contemplating the lofty *Ætna*, which we had left behind us, we were met by a ſtorm from the ſouth eaſt, violent enough to have wrecked us.

Cum mare ſub noctem, tumidis albeſcere cœpit
Fluctibus; et præceps ſperare valentiùs Eurus.
Ardua, jamdudum, demittite cornua, rector
Clamat: & antennis totum ſubnectite velum.
Hic jubet; impediunt adverſæ juſſa procellæ;
Nec ſinit audiri vocem fragor æquoris ullam.
Sponte tamen properant alii ſubducere remos;
Pars munire latus; pars ventis vela negare.
Egerit hic fluctus; æquorque refundit in æquor;
Hic rapit antennas. Quæ dum ſine lege geruntur,
Aſpera creſcit hyems; omnique e parte feroces
Bella gerunt venti, fretaque indignantia miſcent.

Ipſe pavet; nec ſe, qui ſit ſtatus ipſe fatetur
Scire ratis rector; nec quid jubeatve, vetetve:
Tanta mali moles, totaque potentior arte eſt.
Quippe ſonant clamore viri, ſtridore rudentes,
Undarum incurſu gravis unda, tonitribus æther.
Fluctibus erigitur, cœlumque æquare videtur
Pontus; et inductas aſpergine tangere nubes.
Et modò cum fulvas ex imo vertit arenas
Concolor eſt illis; Stygiâ modo nigrior undâ:
Sternitur interdum, ſpumiſque ſonantibus albet.
Ipſa quoque bis agitur vicibus Trachinia puppis:
Et modo ſublimis veluti de vertice montis
Deſpicere in valles, imumque Acheronta videtur.
Nunc, ubi demiſſam curvum circumſtetit æquor.
Suſpicere inferno ſummum de gurgite cœlum.
Sæpe dat ingentem fluctu latus icta fragorem:
Nec levius pulſata ſonat, quàm ferreus olim
Cùm laceras aries baliſtave concutit arces,
Utque ſolent, ſumptis incurſu viribus, ire
Pectore in arma feri, prætentaque tela leones;
Sic ubi ſe ventis admiſerat unda coortis,
Ibat in arma ratis multoque erat altior illis.

Jamque

Jamque labant cunei, ſpoliataque tegmine cera
Rima patet; præbetque viam letalibus undis.
Ecce cadunt largi reſolutis nubibus imbres:
Inque fretum credas totum deſcendere cœlum:
Inque plagas cœli tumefactum adſcendere pontum:
Vela madent nimbis; et cum cœleſtibus undis
Æquoreæ miſcentur aquæ. Caret ignibus æther;
Cæcaque nox premitur tenebris, hyemiſque, fuisque,
Diſcutiunt tamen has, præbentque micantia lumen
Fulmina: fulmineis ardeſcunt ignibus undæ.
Dat quoque jam ſaltus intra cava texta carinæ
Fluctus: &, ut miles numero præſtantior omni,
Cum ſæpe aſſiluit defenſæ mœnibus urbis,
Spe potitur tandem; laudiſque accenſus amore
Inter mille viros, murum tamen occupat unus.
Sic ubi pulsârunt acres latera ardua fluctus,
Vaſtius inſurgens decimæ ruit impetus undæ:
Nec prius abſiſtit feſſam oppugnare carinam;
Quàm velut in captæ deſcendat mœnia navis.
Pars igitur tentabat adhuc invadere pinum;
Pars maris intus erat; trepidant haud ſegnius omnes,
Quàm ſolet urbs, aliis murum fodientibus extrà

Atque

Atque alius natum, trepidare, tenentibus intus.
Deficit ære; animique cadunt, totidemque videntur
Quot venêre fluctus, ruere atque irrumpere mortes.
Non fenet hic lacrymas: ſtupet hic: vocat ille beatos,
Funera quos maneant: hic votis numen adorat:
Bracchiaque ad cœlum, quod non vidit, irrita tollens
Poſcit opem: ſubeunt illi fratreſque parenſque,
Huic cum pignoribus domus, & quod cuique relictum eſt.
Halcyone Cëyca movet: Cëycis in ore
Nulla niſi Halcyone eſt: &, cum deſideret unam,
Gaudet abeſſe tamen. Patriæ quoque vellet ad oras
Reſpicere, inque domum ſupremos vertere vultus;
Verum ubi ſit neſcit. Tantâ vertigine pontus
Fervet: & inductâ piceis e nubibus umbrâ
Omne latet cœlum: duplicataque noctis imago eſt.
Frangitur incurſu nimboſi turbinis arbos;
Frangitur & regimen, ſpoliiſque animoſa ſuperſtans
Unda, velut victrix, ſinuatas deſpicit undas.
Nec levius, quàm ſi quis Athon Pindumve revulſos
Sede ſuâ totos in apertum everterit æquor,
Præcipitata ruit: pariterque & pondere & ictu,
Mergit in ima ratem. Cum qua pars magna virorum

Gurgite

Gurgite preſſa gravi, neque in aera reddita, fato
Functa ſuo eſt. Alii partes & membra carinæ
Trunca tenent. Tenet ipſe manu, quâ ſceptra ſolebat
Fragmina navigii Cëyx: ſocerumque patremque
Invocat (heu!) fruſtra.—— OVID.

The ſea grew white, the rolling waves from far,
Like heralds, firſt denounce the watry war.
This ſeen, the maſter ſoon began to cry,
Strike, ſtrike the top-ſail; let the main-ſheet fly,
And furl your ſails: the winds repel the ſound,
And in the ſpeaker's mouth the ſpeech is drown'd.
Yet of their own accord, as danger taught
Each in his way, officiouſly they wrought;
Some ſtow their oars, or ſtop the leaky ſides,
Another bolder yet the yard beſtrides,
And folds the ſails; a fourth with labour laves
Th' intruding ſeas, and waves ejects on waves.
In this confuſion while their work they ply,
The winds augment the winter of the ſky,
And wage inteſtine wars; the ſuff'ring ſeas
Are toſs'd, and mingled, as their tyrants pleaſe.

The

The maſter would command, but in deſpair
Of ſafety, ſtands amaz'd with ſtupid care,
Nor what to bid, or what forbid he knows,
Th' ungovern'd tempeſt to ſuch fury grows:
Vain is his force, and vainer is his ſkill;
With ſuch a concourſe comes the flood of ill;
The cries of men are mix'd with rattling ſhrowds;
Seas daſh on ſeas, and clouds encounter clouds:
At once from eaſt to weſt from pole to pole,
The forky lightnings flaſh, the roaring thunders roll.

Now waves on waves aſcending ſcale the ſkies,
And in the fires above the water fries:
When yellow ſands are ſifted from below,
The glitt'ring billows give a golden ſhow:
And when the fouler bottom ſpews the black,
The *Stygian* dye the tainted waters take:
Then frothy white appear the flatted ſeas,
And change their colour, changing their diſeaſe.
Like various fits the *Trachian* veſſel finds:
And now ſublime ſhe rides upon the winds;
As from a lofty ſummit looks from high,
And from the clouds beholds the nether ſky;

Now

Now from the depth of hell they lift their ſight,
And at a diſtance ſee ſuperior light;
The laſhing billows make a loud report,
And beat her ſides, as batt'ring rams a fort:
Or as a lion bounding in his way,
With force augmented, bears againſt his prey,
Sidelong to ſeize: or unappall'd with fear,
Springs on the toils, and ruſhes on the ſpear:
So ſeas impell'd by winds, with added pow'r
Aſſault the ſides, and o'er the hatches tow'r.
The planks (their pitchy cov'rings waſh'd away)
Now yield; and now a yawning breach diſplay:
The roaring waters with a hoſtile tide
Ruſh through the ruins of her gaping ſide.
Mean time in ſheets of rain the ſky deſcends,
And ocean ſwell'd with waters upwards tends;
One riſing, falling one, the heav'ns and ſea
Meet at their confines, in the middle way:
The ſails are drunk with ſhow'rs, and drop with rain,
Sweet waters mingle with the briny main.
No ſtar appears to lend his friendly light:
Darkneſs and tempeſt make a double night;

But

But flaſhing fires diſcloſe the deep by turns,
And while the lightnings blaze, the water burns.
Now all the waves their ſcatter'd force unite;
And as a ſoldier foremoſt in the fight,
Makes way for others, and an hoſt alone
Still preſſes on; and urging gains the town;
So while th' invading billows come a-breaſt,
The hero tenth advanc'd before the reſt,
Sweeps all before him with impetuous ſway,
And from the walls deſcends upon the prey;
Part following enter, part remain without,
With envy hear their fellows conqu'ring ſhout,
And mount on others backs, in hopes to ſhare
The city, thus become the ſeat of war.
An univerſal cry reſounds aloud,
The ſailors run in heaps, a helpleſs croud;
Art fails, and courage falls, no ſuccour near;
As many waves, as many deaths appear.
One weeps, and yet deſpairs of late relief;
One cannot weep, his fears congeal his grief,
But ſtupid with dry eyes expects his fate:
One with loud ſhrieks laments his loſt eſtate,
And calls thoſe happy whom their fun'rals wait.

This wretch with pray'rs and vows the gods implores;
And ev'n the skies he cannot see, adores.
That other on his friends his thoughts bestows,
His careful father, and his faithful spouse.
The covetous worldling in his anxious mind,
Thinks only on the wealth he left behind.
All *Ceyx* his *Alcyanè* employs,
For her he grieves, yet in her absence joys:
His wife he wishes, and would still be near,
Not her with him, but wishes him with her:
Now with last looks he seeks his native shore,
Which fate has destin'd him to see no more;
He sought, but in the dark tempestuous night
He knew not whither to direct his sight.
So whirl the seas, such darkness blinds the sky,
That the black night receives a deeper dye.
The giddy ship ran round; the tempest tore
Her mast, and over-board the rudder bore.
One billow mounts, and with a scornful brow,
Proud of her conquest gain'd, insults the waves below;
Nor lighter falls, than if some giant tore
Pindus and *Athos* with the freight they bore,

And

And toſs'd on ſeas; preſs'd with the pond'rous blow,
Down ſinks the ſhip within th' abyſs below:
Down with the veſſel ſink into the main
The many, never more to riſe again.
Some few on ſcatter'd planks, with fruitleſs care,
Lay hold, and ſwim; but while they ſwim, deſpair.
Ev'n he who late a ſcepter did command,
Now graſps a floating fragment in his hand:
And while he ſtruggles on the ſtormy main,
Invokes his father, and his wife, in vain.

DRYDEN.

The ſtorm however abating, on the 20th we diſcovered that we were fallen in with the iſlands of *Fano*, *Marlera*, and *Sidona*, on the coaſt of *Albany*. The next day we came to an anchor at a place called *Our lady of Caſſopo*, fifteen miles diſtant from the iſland of *Corfu*. About two in the morning,

whilſt we were endeavouring to get a little repoſe, after being up four or five nights, on account of the weather, we were ſuddenly attacked by a corſair from the coaſt of *Albany*; but on the ſhip's being alarmed, and the firing ſome cannon and ſmall arms, they made a retreat with precipitation from whence they came.

THE next day we came into the harbour of *Corfu*, which is a beautiful iſland, and the fortifications are kept in a condition to make a vigorous defence. I enquired after, but could hear no tidings of, thoſe delightful gardens of king *Alcinöus*, which were ſaid formerly to have been here, and wherein he entertained *Ulyſſes* after his ſhipwreck.

ſhipwreck. The garriſon conſiſts of 10,000 ſoldiers; the governor is called proveditor, and has the command of all the *Venetian* iſlands; he received us with the greateſt politeneſs; and lives in, and treated us with, great magnificence.

On the 26th we quitted this place in company with a ſeventy gun ſhip, commanded by a *Venetian* nobleman called *Molin*; but were obliged by foul winds to bring to at a ſmall diſtance from the harbour, and after coaſting off and on for three days, we were forced to do the ſame under the iſland, at a place called *Famara di Leſchina*, which we quitted on the 30th in tow by the ſhip of war.

ON the 2d we reached the iſland of *Cephalonia*, and there parted from the other ſhip.

CEPHALONIA is a near neighbour of *Ithaca*, the country of *Ulyſſes*; it abounds with variety of botanical plants and flowers, which are eſteemed the beſt in *Europe*; ſome of theſe flowers being cropt by the goats and ſheep, gild their teeth with an extraordinary luſtre: they prepare alſo from theſe excellent herbs liquors of the fineſt flavour.

FROM hence we ſteered to *Zante*, in which iſland there are two remarkable fountains of pitch. The ladies here never ſtir out of their houſes without

out being muffled up, wearing black maſks on their faces, ſo that there is no ſeeing the leaſt part of them. We went on ſhore to the *Engliſh* conſul's, at whoſe houſe we ſtaid ten days, waiting for a wind. On the 12th, looking into the harbour, I obſerved four or five different winds at the ſame time, and at ſea ſome merchant-men who had a fair wind on our courſe, which induced me to try to join them; but before we could do ſo, a contrary wind obliged us to return to *Zante*, which we left on the 14th along with another *Venetian* man of war; and this through caution, having received advice that there were a number of piratical barks in the *Morea*, which reſpected no flag.

THE coaſt of *Greece* and of *Barbary* is very dangerous for a ſmall veſſel, ſuch as ours was, to caſt anchor near: theſe barbarians making it their livelihood to rob, under different pretences, whatever ſhip they can; and on theſe excurſions I have heard that their prieſts ſometimes go with them. They ſeize on their prey by ſtratagem, or by ſuddenly and ſwiftly coming along-ſide, and jumping, ſword in hand, on board.

ON the 15th we came to an anchor at the iſland of *Prodano* in *Morea:* here we left the ſhip of war, which ſtaid to take in water; and taking a paſſport from ſignior *Molin*, we ſet ſail with a fair wind, which quickly brought

us

us to the firſt iſland in the *Archipelago*; formerly it was called *Cytherea*, which ſignifies *Venus*, now it is named *Cerigo*;

Te, Dea, te fugiunt venti, te nubila cœli,
Adventumque tuum; tibi ſuaves dædala tellus
Summittit flores; tibi rident æquora ponti,
Pacatumque nitet, diffuſo lumine, cœlum.

LUCRETIUS.

O goddeſs! the winds and clouds fly at your approach; for you, the earth prepares its flowers; for you, ſmile the waters of the ſea; and the ſerene ſky ſhines with light diffuſed.

But the wind there blowing directly in our teeth, we were forced to ſtop again for two days, about twelve miles from the fortifications, much expoſed to diſagreeable occurrences. Quitting

Cerigo

Cerigo on the 19th, we had a tedious calm, and very great heat, for four days, rolling about off *Zea*, *Fermio*, *Andros*, *Sira*, *Tinos*, and the reſt of theſe iſlands, without being able to ſet foot on either of them. They form a fine proſpect; but as the greateſt part of the iſlands in the *Archipelago* are barren rocks, it does not appear probable that they ever were very populous.

THE iſland of *Bacchus*, called *Naxos*, is the moſt fertile of any of them.

IN the channel of *Zea* a large piratical bark kept cloſe to us a whole day, from ſun-riſe to ſun-ſet, on board which were thirty men and two cannon;

non; they came out on purpoſe to plunder us, conceiting, I ſuppoſe, that an *Engliſhman* is always ſurrounded with gold; however, after looking at one another the whole day long, they did not attempt to put their deſign into execution; for they ſaw, that if they had, we could not but have given them the worſt reception in our power, and we had with us ſeven guns and ſome ſmall arms.

On the 24th we landed at *Tinos*, and lodged at the houſe of one who ſtiled himſelf an *Engliſh* conſul, ſignior *Dominico Alebrandi*. Here we ſtaid till the 27th, and then ſet ſail, but were immediately drove back on the oppoſite iſland of *Miconi*. In this place

place the dreſs of the fair ſex is particularly ſtrange, and as different from that of the other iſlands, as that of thoſe iſlands is different from the dreſs of the *European* ladies; their heads are adorned with lively coloured turbans; their garments are a ſhort white ſhift, plaited before and behind, which reaches to their knees; they have white linen drawers, and red, green, yellow, or blue ſtockings, witth various coloured ſlippers.

Purpureoque alte, ſuras vincire Cothurno.

THE *Greek* women have fine features, and beautiful complexions; they have very engaging countenances, much like what we ſee of them in their

their ſtatues. The *Greeks* certainly have excelled in ſculpture all other nations, as the *Italians* have in painting. The houſes in theſe iſlands have very little furniture in them; they are clean and neat, but a foreigner cannot judge of the manners or converſation either of men or women, without being well verſed in the preſent *Greek* language.

We ſtaid but a day or two at *Miconi*, for we were lodged at the houſe of another ſtrange *Greek*, who called himſelf alſo an *Engliſh* conſul; he imagined he treated us with great diſtinction and delight; but his perſon and behaviour being equally coarſe, we quitted this place on the ſecond of *July*,

July, and found ourſelves next day under the beautiful iſland of *Scio*, which, amongſt other places, is ſaid to have given birth to *Homer*. We ſtopped near the harbour of *St. Helena*, about eight miles from the city; but a violent plague raging there at that time, prevented our having the pleaſure to go on ſhore. We left it the day following, and returned again to the ſame place at night, the wind being againſt us: we ſailed again next day, and paſſed by the city, which from its beautiful environs appeared to be ſituated in the midſt of a delightful garden. We obſerved a great number of large covered barges full of people, who lived on the water to avoid being infected on ſhore. Not being able to advance, we

ſtopped

ſtopped again at the end of the iſland, where we were obliged to ſtand ſtill two days longer. The 28th, at break of day, we diſcovered a *Turkiſh* galliot, about half a mile from us; they called to us through a trumpet to ſend our boat on board them, which we complied with; the captain aſked in a polite manner, in the *Italian* language, from whence we came, and where we were bound; anſwer being given accordingly, and a breeze ſpringing up, we ſteered over to the iſland of *Myteline*, and were in ſome hopes of having at leaſt a day or two of good wind, but, as uſual, we were diſappointed; for juſt as we reached Cape *Sigri*, not wanting an hundred yards to double it, we were driven back again

by

by a ſtrong north-weſter, and reduced to our uſual entertainment of beating about from one tack to the other for three days:

Suave, mari magno, turbantibus æquora ventis,
E terra magnum alterius ſpectare laborem;
Non quia vexari quenquam eſt jucunda voluptas,
Sed, quibus ipſe malis careas, quia cernere ſuave eſt.

LUCRETIUS.

How agreeable it is, when we ourſelves are ſafe on ſhore, to obſerve others on board of ſhip labouring in the ſtormy ocean:
Not that we take pleaſure in their diſtreſs:
But becauſe it is very agreeable to ſee thoſe calamities from which we are exempt.

At length, however, on the 13th we paſſed by the city and caſtle of *Mytelline*.

line. In this place was born a moſt excellent *Greek* poet, ſuperior to *Anacreon*, of whoſe genius hereunder I annex a ſmall pattern which I took from ſome of his works, which are carefully preſerved in the Vatican.

Oculos habes Junonis, ô Milete,
Manus Athenis,
Mamillas Veneris,
Et crura Thetidis.
Fælix qui te videt,
Ter fælix qui te audit,
Semideus qui oſculatur,
Immortalis qui congreditur.

Thy eyes beſpeak the imperial wife of *Jove*,
Thy breaſts declare the *Cyprian* queen of love,
Minerva's fingers thy fair hand diſplays,
And *Thetis*' limbs each graceful ſtep betrays.

Happy's the man on whom thy eye has hung,
Thrice happy, ſure, if heard thy heavenly tongue;
Great as an emperor who thy lips has preſs'd,
If he embraces, as the gods he's bleſt.

We ſaluted, with ſeven guns, the ſhip of the captain baſhaw which lay there at anchor, with four galleys and ſome galliots; they returned our ſalute, as we ſuppoſed, with one cannon, which they fired. The wind being fair, we had no thoughts of ſeeing thoſe hectors again; but the wind ſhifting, and a ſtorm of thunder and lightning, drove us, againſt our inclinations, into the harbour of *Myteline*, within an hundred yards of the baſhaw's ſhip, which immediately ſent a lieutenant, who with thirty men,

ſabre in hand, and the plague in his cloaths, forcibly entered our little veſſel,

——Mentis inops, ut quem furialis Erichto
Impulit.

ſaying, "we had not obeyed the ſig-
"nal, which was for us to bring to,
"and give informations to the ba-
"ſhaw." We replied, "we had no
"ſort of informations to communi-
"cate; that we were at a great diſ-
"tance, under ſail, and could not
"conceive it of any uſe or intent to
"come to anchor at *Myteline*." But theſe reaſons ſcarce ſufficed to prevent the baſtinado which he threatened to give our captain; but on ſhewing him the Grand Signior's firman to us

(which however he made very light of) he did not put his menaces into execution; and upon the whole, their behaviour is ſo arbitrary to extort money on any pretence, that it is adviſable for all Chriſtian ſhips, who ſail this way, to avoid, as much as poſſible, the fleet of the captain baſhaw.

On the 17th, in the evening, we reached a part of the iſland of *Tenedos*, which is miſerably fortified by the *Turks*, and is about two leagues diſtant from the ſhore of *Troy*.

Eſt in conſpectu Tenedos notiſſima famâ
Inſula, dives opum Priami dum regno manebant:
Nunc tantum ſinus, et ſtatio male fida carinis;
Huc ſe provecti, deſerto in littore condunt.

An

An iſle, in ancient time renown'd by fame,
Lies full in view, and *Tenedos* the name;
Once bleſs'd with wealth, whilſt *Priam* held the
fway,
But now a broken, rough, and dangerous way;
Thither their unſuſpected courſe they bore,
And hid their hoſts within the winding ſhore.

THERE are only ſixteen miles from *Tenedos* to the firſt forts of the *Dardanells*; but the currents are ſo ſtrong that there is no ſuch thing as making this ſmall diſtance with a contrary wind. The months of *July* and *Auguſt* are the moſt unfavourable for entering theſe ſtreights, for the north wind always prevails in that ſeaſon. *Tenedos* is ſaid to have ſcreened the *Grecian* fleet whilſt the fatal horſe was introduced into *Troy*. The iſſuing

forth of the *Trojan* troops to give battle to the *Grecian* forces, is deſcribed with conſummate energy by *Virgil* in the *Ænied.*

Stant pavidæ in muris matres, oculiſque ſequuntur,
Pulveream nubem, et fulgenteis ære catervas.
VIRGIL.

The women full of fear ſtanding againſt the walls, follow with their eyes the duſty cloud, and the troops glittering with braſs.

AMONG the multitude of that divine poet's beautiful deſcriptions, none exceeds that of the fate of *Orpheus* and *Euridice*; part of which only I here inſert, though the whole is extremely fine.

Illa

Ille quidem Stygiâ nabat jam frigida cymbâ:
Septem illum totos perhibent ex ordine menſes,
Rupe ſub aëria, deſerti ad Strymonis undam,
Fleviſſe, & gelidis hæc evolviſſe ſub antris,
Mulcentem tigres, & agentem carmine quercus.
Qualis populeâ mœrens Philomela ſub umbrâ
Amiſſos queritur fœtus, quos durus arator,
Obſervans, nido implumes detraxit; at illa
Flet noctem, ramoque ſedens miſerabile carmen
Integrat, et mœſtis lata loca queſtibus implet.

VIRGIL.

THESE charming lines are thus miſerably tranſlated by *Dryden*.

Her ſoul already was conſign'd to fate,
And ſhiv'ring in the leaky ſculler ſate.
For ſev'n continu'd months, if fame ſay true,
The wretched ſwain his ſorrows did renew;
By *Strymon*'s freezing ſtreams he ſate alone,
The rocks were mov'd to pity with his moan:

Trees bent their heads to hear him ſing his ſtrains,
Fierce tygers couch'd around, and loll'd their
fawning tongues.
So, cloſe in poplar ſhades, her children gone,
The mother nightingale laments alone:
Whoſe neſt ſome prying churl had found, and
thence,
By ſtealth, convey'd th' unfeather'd innocence.
But ſhe ſupplies the night with mournful ſtrains,
And melancholy muſick fills the plains.

How much better is a plain proſe conſtruction than ſuch wretched verſe?

Euridice's cold corpſe floated in the *Stygian* bark; whilſt *Orpheus* is reported to have wept ſeven long months, under a lofty rock near to the barren river *Strymonis*; and in frozen caves to have pour'd forth his ſorrows ſo powerfully, that tigers were ſoftened, and trees removed, by his verſe.

Thus

Thus the nightingale, under ſome poplar ſhade, grieves for her loſt offspring, which the hard-hearted ploughman carries away unfledged from their neſt; whilſt ſhe, poor bird, weeps all night, ſitting on a branch; renews her wretched ſong, and fills the neighbouring woods with ſorrowful complaints.

On the morning of the 19th we endeavoured to purſue our courſe, though the wind was full againſt us, as indeed it had almoſt conſtantly been; but in the evening were obliged to bring to in ſight of ancient *Troy*, which was finely ſituated, the country round it being a moſt delightful plain to the ſea ſide.

Poſtquam res Aſiæ, Priamique evertere gentem;
Immeritam viſum ſuperis, ceciditque ſuperbum
Ilium, & omnis humo fumat Neptunia Troja:

Diverſa

Diverſa exilia & deſertas quærere terras
Auguriis agimur divûm.

VIRGIL.

When heaven deſtroy'd, by too ſevere a fate,
The throne of *Priam*, and the *Phrygian* ſtate;
When *Troy*, tho' *Neptune* rais'd her bulwarks round,
The pride of *Aſia*, ſmoak'd upon the ground;
We ſeek in vacant regions new abodes,
Call'd by the guiding omens of the gods.

Hæc finis Priami fatorum, hic exitus illum
Sorte tulit; Trojam incenſam & prolapſa videntem
Pergama; tot quondam populis, terriſque, ſuperbum
Regnatorem Aſiæ: jacet ingens littore truncus,
Avulſumque humeris caput, & ſine nomine corpus.

VIRGIL.

Thus *Priam* fell, and ſhar'd one common fate
With *Troy* in aſhes, and his ruin'd ſtate:

He,

He, who the ſceptre of all *Aſia* ſway'd,
Whom monarchs like domeſtic ſlaves obey'd,
On the bleak ſhore now lies th' abandon'd king,
A headleſs carcaſe, and a nameleſs thing.

QUITTING this place, the next day we could advance no more than ten miles, oppoſite a village called *Jiaurchioi*, which ſignifies, inhabited by Chriſtians. It is well known that the *Turks* call all of us *Giours*, that is infidels.

——Furor vulgi, divos ſolos eſſe credentes,
Quos ipſe colit.

FROM hence we ſet off again on the 21ſt, beating up againſt the tide to no purpoſe till the 29th, when we were obliged to return to *Tenedos*, where we quitted the *Dutch* ſhip, and embarked

embarked on board a miſerable veſſel called a *Volligue*; and on the morning of the 30th paſſed the firſt caſtles of the *Dardanells*. The next day we came to the ſecond caſtles, known by the names of *Seſtos* and *Abydos*; of which place was *Leander*, who uſed to ſwim from thence to *Seſtos* to viſit his miſtreſs; one night the ſea was very rough, and he near being drowned. *Martial* makes him addreſs the waves thus, "Parcite dum propero, mergite "dum redeo."

And here alſo it was, according to *Herodotus*, *Xerxes* began his bridge; over which, in ſeven days and as many nights, he marched 1700 foot, and 80,900 horſe, excluſive of camels and carriages.

carriages. I do not take the channel to be above three quarters of a mile wide, and on each ſide are placed a great number of very large cannon, level with the water.

We went on ſhore to a *Jew*'s houſe, dined, and returned on board again in the afternoon. We paſſed the ſtreights, which are about eighteen miles long, and on account of the weather, found it expedient to put into a little village on the *Aſiatic* ſhore, where we ſtaid three days; and embarking again, came quite near to the iſland of *Marmora*, from whence this ſea takes its name; the *Black Sea* and the *White* being called the two breaſts of *Conſtantinople*, from whence it receives all its

its nouriſhment; for let what wind will blow, one or the other afford it continually fleets of ſhips, and plenty of proviſions.

On the 5th we caſt anchor at *Rhodoſto*, a city pleaſantly ſituated, diſtant from the metropolis about ſixty miles. The *Turks* are here more affable to ſtrangers than in any other place we were at in *Turkey*. We lay at the houſe of a Roman Catholic abbot, who treated us with great civility.

Considering the length of time we had been on the water, and how ſlowly we had advanced, we thought it better to finiſh the remainder of our expedition by land; we therefore hired a *Turkiſh*

a *Turkiſh* coach, with ſeveral ſaddle horſes: theſe coaches are long, and ſomething ſhaped like a hearſe, without any ſeats in them; they are very gay and pretty, being covered with a lively ſcarlet cloth, and painted red and green on the outſide, and embelliſhed with flowers, painted on a ſilver and gold ground intermixed; they get into them by the help of a ladder, which is afterwards faſtened behind; and they have painted lattices inſtead of glaſſes or doors.

THE road from *Rhodoſto* is beautiful; one paſſes to *Selivria* over a very long and well built ſtone bridge; and from thence to *Pera* by land, or to St. *Stephano*.

IN

In this ſhort journey we experienced the extreme heat of the ſeaſon, and after three days travel came to St. *Stephano*, which is only five hours diſtance from *Conſtantinople*; but the plague having juſt broke out afreſh there, we concluded it beſt to go firſt to ſome one of the iſlands in the neighbourhood: we took, for that purpoſe, a boat called *Piade*, with four oars; but there being no poſſibility of going off on account of the ſurge of the ſea and violent wind, we were forced to ſpend the night in a ſort of cellar, or rather den of *Turks*, whoſe company was far from inclining us to the repoſe we had ſo much need of; for they were of the loweſt ſort, and half drunk, and lived in a moſt wretched manner.

manner. Happy were we when the day opened again.

——Ecce! vigil rutilo patefecit ab ortu
Purpureas Aurora fores, & plena roſarum
Atria.—— OVID.

And the wind being ſomewhat abated, we got into our piade, which is a long narrow boat. They are, in a manner, the coaches of *Conſtantinople*, the canal there being full of them, and they are not unlike a ſlice of a ſcoop'd melon.

WE had ſcarce got into the gulph, when the wind riſing, and the waves breaking violently into our boat, we were glad to diſembark on the firſt iſland we could reach. Theſe iſlands are about fifteen miles diſtant from

Conſtantinople, and are five in number; and as no *Turks* live there, the *Greeks* and *Franks* enjoy great liberty, and go there in the ſummer to avoid the plague. The *Grecian* beauties amuſe themſelves here with walking, dancing, and other entertainments.

With much difficulty we at laſt gained the *Prince's Iſland*, where we were going, and lodged at a *French* merchant's: next day our veſſel from *Rhodoſto* arrived; and on the 12th in the morning we embarked in her again, and kept cloſe to the coaſt of *Aſia*, near the gardens of *Sultan Amurath's Seraglio*, almoſt to *Leander's Tower*: à propos to which I think proper

proper to infert the following lines received from a friend in *England*.

Whilſt you, my Lord, thro' foreign countries roam
In ſearch of health you cannot find at home:
Nor yet leſs eager to improve your mind
In nature's book, the volume of mankind;
From *Europe*'s follies, and from *Europe*'s crimes,
Glad to retreat a while to happier climes,
Where rolls the *Helleſpont* its rapid wave,
Fatal to love, *Leander*'s watry grave;
Of ſoft *Muſæus* erſt the mournful theme,
His verſe perennial with th' unpitying ſtream;
Feel warmer ſuns, and view the cypreſs grove,
Sacred alone to *Mahomet* and love;
From *Greece* bewail her ancient genius fled,
Her virgins captive, and her ſpirit dead:
While now on *Aſia*'s flow'ry paths you ſtray,
Where laviſh nature paints the purple way,
Who in ſoft murmurs tenderly complains
Of favours ſlighted and neglectful ſwains,

And ſearch, directed by th' hiſtoric page,
For cities loſt in all-devouring age,
Whoſe lofty tow'rs riſe but in empty fame,
And ſome vile ſpot retains th' imperial name,
That marks the littleneſs of mightieſt things,
The rage of conqueſt and the pride of kings:
While, ſtudious, you purſue th' inſtructive plan,
Thro' all the vaſt variety of man,
Me to the cloyſter'd cell my fortunes doom,
And *ſprightly converſe* of a common room;
'Till you return the heavy hours to ſpend,
And huſh the ſighs due to an abſent friend;
Thoſe works I turn, which, born in happier days,
Our manners ſoften, and tranſcend our praiſe.

B. A.

FROM *Leander's Tower* we croſs'd over to the ſuburb of *Tophona*, where, being met by our *Janiſſary*, we walked up the ſteep hill of *Pera* to a houſe prepared for our reception; from whoſe windows

windows we eagerly caſt our eyes on *Conſtantinople*, that famous city, which for its curioſity and ſituation exceeds every other in *Europe*; having employed three months and eight days to arrive there from *Naples*.

REMARKS.

THOUGH I cannot undertake to give any new or valuable remarks on the city of *Conſtantinople*, the religion, laws, politics, trade, finances, or cuſtoms of the *Turks*, it being impoſſible for a Chriſtian ſo to do who ſhould have reſided amongſt them for a long time, and much leſs one who was there ſcarce a year, yet I have ſet down ſome things which have occurred to me relative thereto. And, firſt, I can aſſuredly affirm, that the plague there is not ſo dangerous as

we imagine, nor do I look upon it more contagious than other epidemic fevers; beſides mankind periſh by ſuch various, inviſible, and unknown infections, as well as thoſe that ſeem to be known and diſtinguiſhed, that the diſeaſes incident to peculiar countries ſhould never hinder a perſon of ſenſe from viſiting them, or reſiding there.

CONSTANTINOPLE, with the ſuburbs, is one of the largeſt cities in the world, and is ſaid to contain ſeven or eight hundred thouſand people, and would be ſtill fuller of inhabitants if the government would admit it. It is built on very unequal ground; and the ſtreets are conſequently the ſame; they are paved, and though not ſo

clean

clean as thoſe at the *Hague*, are not ſo dirty as thoſe were in *London*. The houſes are built of wood and plaiſter; they make no great appearance without, but are convenient and ſometimes very rich within: moſt of them command fine proſpects to the ſea. There are no carriages for the tranſportation of goods in this city; porters are the general vehicles made uſe of, except for timber and ſuch like they uſe horſes, and tie the boards on their backs; moſt things come to the city from the *Black* and *White Seas* by water. The inhabitants are extremely clean and well dreſſed, eſpecially the *Turks*, in gay colours and the cleaneſt turbans: each perſon here is diſtinguiſhed by his cloaths; and the variety of differ-

ent

ent ſhaped turbans denote the ſituations of the different wearers.

The women in the ſtreet wear robes of green, red, yellow, blue, which cover intirely their underdreſs, which is very rich; they wear a piece of muſlin on their head, as far as the eye, and an other on their chins, to the top of the noſe, ſo that their eyes only are uncovered: they walk much about the ſtreets, and the boats and the canal are full of them.

The ſtreets in this city are free from diſturbance. There ſits a *Turk*, with a twiſted ſtick in his hand, on a little carpet, at the corner of moſt of the ſtreets, who, together with his companions,

panions, immediately aſſemble on any occaſion that is neceſſary. The police of this city is, in many reſpects, beyond that of any other. Proviſions are always in great plenty, very cheap, and very good. This proceeds from its being the duty of the grand vizir himſelf, the firſt perſon in the empire after the Grand Signior, and who certainly is the firſt ſubject on earth in eminence and power, to viſit, in the different parts of the city, the markets and ſhops, which he does generally every month or oftener; at which time he is followed, at a diſtance, by his officers, whom he precedes, dreſſed like a private man, enquires into the prices of things, and examines their value: if he finds them bad, over-

rated,

rated, or deficient in weight or measure, then he aſſumes the magiſtrate, calls to his attendants, and puniſhes immediately the offenders very ſeverely, but ſeldom with death.

THERE are few phyſicians, fewer apothecaries, and no ſurgeons here; the inhabitants therefore, I ſuppoſe, know little of the horrid miſchiefs occaſioned by a certain diſeaſe we labour under in great cities.

THE religion, laws, and cuſtoms of the *Turks* are, as much as they can make them, in direct oppoſition to ours; they eat, write, ſleep, and ſit low, we high; their dead they carry out head, we feet, foremoſt; their cloaths

cloaths are long, ours ſhort; they have many wives and miſtreſſes allowed by law, we only one; they have few wh---s, we a multitude; they believe in One God; we in the Trinity; they believe in predeſtination, we do not; our potentates ſend embaſſadors to each other, the Grand Signior ſends none; they ſay on this head, that embaſſadors rather create than remedy diſputes.

Our ſoldiers implements of war are fire arms, theirs the ſabre, the bow, the arrow, and the lance. The *Janiſſaries* being drawn up before the ſeraglio to alter their exerciſe, and receive new inſtructions from count *Bonneval* in the Chriſtian manœuvres of

of fire arms, threw their muſkets diſdainfully on the ground, and drawing their ſabres, cried out, "theſe arms "have ſufficed to conquer this empire, "and will ſuffice to maintain it."

THE *Turks* make great uſe of baths, we do not.

THE Grand Signior's ſword-bearer, in oppoſition to our faſhion, carries his maſter's ſword by the point: with us ſons ſucceed fathers, with them brothers ſucceed brothers; and this in regard to the imperial ſucceſſion has reaſon with it; a minority being impoſſible, and a young emperor very rare: this, however, has alſo its inconveniencies; for it has occaſioned many revolutions and maſſacres. The brothers

brothers of the reigning monarch are confined in the ſeraglio, treated like princes, and have women allowed them, though not ſuch as are likely to have children.

THE body of *Janiſſaries* is omnipotent; great numbers of perſons being enrolled therein, who receive no pay, at *Conſtantinople*; they make and unmake emperors as the *Prætorian* guard did at *Rome*; and have often called forth a prince from a chamber of tears to a refulgent throne, who again has quickly changed the ſame for a ſepulchre.

THE attention of government is directed to keep the law and the ſoldiery

at variance, for without they unite a revolution can ſcarce take place; and now-a-days a revolt is not likely to happen, experience having proved the folly of dethroning one man for another, who is ſure to put to death great numbers of his refractory friends, for fear of their mutability and rebellious deportment. War is not at preſent deſired by the *Turks*, eſpecially by the great men, who are always ſure to fall a ſacrifice; for if the *Janiſſaries* are ſucceſsful, they grow inſolent to a great degree; and if they are defeated, they deſpond; and either way occaſion deſtruction to their leaders. The following anecdote will ſerve to ſhew ſomething of their diſpoſitions. After the death of *Mahomet* the ſecond,

the

the *Janiſſaries* made an inſurrection, and put to death ſeveral vizirs and baſhaws, plundered the houſes of others, and committed a variety of outrages. There lived in the city at that time an old baſhaw, called *Iſaac*, who had formerly been vizir to ſultan *Amurath*; he was a very good-natured man, but extremely ignorant, and a very bad politician; and to put a ſtop to ſedition, thought proper to place ſome one on the throne; he went therefore and fetched forth young *Corcud*, brother of *Bajazet*, then abſent, whom he cauſed to be proclaimed emperor, in place of his father, and diſtributed great ſums of money amongſt the ſoldiery to make them return to their duty. Nevertheleſs, a ſhort time after-

wards the *Janiſſaries* mutinied again, and under pretence of excuſing their paſt faults, they came to the divan of the new ſultan, and told him, " that " all that was paſt they had done by " no means for the ſake of pillage, " but only to re-eſtabliſh the affairs " of the empire, the laws of which " were no longer obſerved; that none " but the children of villagers and " citizens were ſeen in military em- " ployments; whereas, by ordination " of the firſt *Ottoman* emperors, they " ought to be filled up with thoſe who " had ſerved in the troops, and grown " old in the exercifes of war; all their " pretenſions, ſaid they, went no fur- " ther than to obtain, that hencefor- " ward the captains, colonels, lieute-

" nant-

" nant-generals, and governors of pro-
" vinces ſhould be appointed from
" their corps." The good old fool *Iſaac* having read their propoſitions, reply'd on the part of the Grand Signior, " that their demands were very rea-
" ſonable; that henceforward regard
" ſhould be had to them; and that
" they might retire in peace." Having been ſo eaſily gratified and ſent away, they directly returned again, and cried out, " they would alſo have
" choſen from amongſt them the Ca-
" diliſkier, who is ſovereign judge of
" the army, and ought to be moſt pro-
" foundly verſed in the law." The baſhaw anſwered them, " My chil-
" dren, ſuch an office ought to be
" held by a perſon of wiſdom who has

" ſtudied the law; is there any one " amongſt you who is capable of it?" The *Janiſſaries* replied, " that there " was one of their comrades, called " *Saroug Buchiuk*, who knew pretty " well how to read, and who did not " write ill; that by ſtudy and appli- " cation he might acquit himſelf very " well in the office." Which the baſhaw having heard, ſaid to them, " I am content with it, the Cadiliſ- " kier alſo ſhall be yours; remain in " peace."

THERE is ſaid to be an immenſe treaſure in the ſeraglio. The *Turkiſh* money is very good; they have gold, ſilver, and mixed metal. *Conſtantinople* is a free port, from which excel-

lent policy there is merchandize from all parts very good, and almoſt as cheap as where it is made. The Grand Signior's fleet conſiſts of fifty or ſixty ſhips of the line, beſides galleys and other veſſels.

With little difficulty I obtained a permiſſion to ſee the inſide of *Santa Sophia*, in which I obſerved nothing very remarkable: the dome is extenſive and well proportioned, but the reſt of the building is very heavy. The way up to the galleries, where we were carried to, is not by ſteps, but by a circular aſcent, made for the convenience of the *Greek* emperors to ride up to the galleries on horſeback. *Santa Sophia* is not to

be compared to two or three other of the capital moſques.

At the feaſt of the *Great Biram* the Grand Signior goes to the moſque of *Sultan Ahmed*. The cavalcade, which iſſues forth from the ſeraglio on this occaſion, is one of the fineſt ſights in *Europe*; it conſiſts of the vizirs, baſhaws, grandees, and all the principal civil and military perſons in the city, who go to pay their reſpects to their emperor. They begin to come out at four o'clock in the morning, and continue doing ſo till about nine. When the Grand Signior appears, a deep ſilence is obſerved. The *Janiſſaries* line the ſtreet from the palace to the moſque; they are without any

any ſort of arms; they ſtand with their hands acroſs, and bow down to the Grand Signior and to the vizirs only: theſe return their ſalute. I aſked a captain of the *Janiſſaries*, Why they had no arms? Arms! ſaid he, you infidel, they are for our enemies: we govern our ſubjects with the law.

The number of black and white ſlaves brought yearly to *Conſtantinople*, I have been told, amounts to near 20,000; they pay a capitation tax, and are collected from *Perſia*, *Circaſſia*, *Abyſſinia*, *Georgia*, and *Mingrelia*. There are a ſort of *Turks* called *Laſces*, who make it their buſineſs to procure them; and the

way is to bribe the principals of ſmall towns and villages, and on a proper occaſion, when the ſtout men are abſent at work, they enter them, and carry away all they can lay hands on. Many ſlaves alſo are purchaſed from their parents. Many alſo are bred on purpoſe to be diſpoſed of: thoſe that come from *Georgia*, *Mingrelia*, and *Perſia*, generally go firſt to the *Crim*, where they become *Mahometans*; from whence they are brought to *Conſtantinople* by *Turkiſh* ſlave-merchants, who, if they do not ſell them as they like here, ſhip them off for *Egypt*, where white ſlaves are ſcarce. Formerly the *Greeks* and *Jews* were permitted to buy ſuch ſlaves as profeſſed the Chriſtian faith; but by the

the moſt expreſs and rigorous proclamations of the preſent Grand Signior, Chriſtians are forbid to purchaſe any ſlave at all, nor can it be done without almoſt certain deſtruction. The ſlave market is in the middle of the city; it is a quadrangle ſurrounded with apartments for white ſlaves, and in the area below ſit the black ones almoſt naked. The white female ſlaves, when they are ſhewn for ſale, are dreſſed finely in blue, black, or crimſon velvet embroidered, and in rich head dreſſes; ſome of them fetch a great price, and are proud of it. They are by no means unhappy; from almoſt ſavages they are well fed, well dreſſed, and well entertained; they learn variety of things; they live in good families,

milies, and often become rich; and as to their being in a ſtate of ſlavery, many ſituations in life are much more ſo. The *Turks* inſpire them with the utmoſt diſdain and hatred of the Chriſtians; one of theſe girls, were it poſſible to buy her, would not ſtay an hour in a Chriſtian's houſe.

THERE is alſo at *Conſtantinople* a cuſtom of marrying for a time, by giving a dowry to the girl you take. This is performed before an iman, lawyers, and witneſſes.

WITH regard to the beauty of the fair ſex, it is impoſſible to judge of it, their faces being hid. They cannot however fail of having the ſame bodily

dily accompliſhments as other *European* nations; perhaps more, from the value they ſet, and the care they take of them: the *Turks* ſaying, "the fire "of hell can never burn a pretty "face."

A PERFECT beauty is every where a rarity, and muſt not be looked for now-a-days in the Eaſt, but rather in thoſe countries where literature, arts, and ſciences abound. For an exact proportion and ſymmetry, with a proper colouring and expreſſion in every part, are not ſufficient to make beauty perfect: this requires the excellencies of the mind; they are endleſs and inexpreſſible, the fruits of great genius and a fine education.

THE

THE good old Muſſulman will not, however, for theſe advantages lay aſide his Alkoran, or be inclined to quit his pipe, his ſofa, or his girl. Let him enjoy them; but by all means away with that fooliſh pride the *Turks* in general are blown up with. They are enthuſiaſts in their religion, they look on thoſe who differ from them as deſpiſable as dogs, hogs, and devils. This is from want of travelling; for they are in the moſt deplorable ignorance of other nations: and nothing can be more abſurd and cruel than their putting a Chriſtian to death, which they certainly do, who is diſcovered in an intrigue with a *Turkiſh* woman; whilſt we permit them, in

our

our cities, the ſame chance in amours with ourſelves.

It is not the cuſtom among the *Turks* to ſpeak to them of their women; and it would be as improper to aſk a *Turk*, how his wife did, as with us it would be to deſire to ſee our neighbour's wife naked; ſo contrary are their cuſtoms to ours.

The *Turks* in *Europe* are much more civilized than thoſe in *Aſia*; for if you paſs the canal to *Scutari*, there is great difference in their behaviour: they look as rough as lions, and are ready to tear a Frank to pieces.

THE *Turkiſh* muſic, though exactly contrary to ours, is not diſagreeable; it conſiſts moſtly in uniſons. There is a temple in *Pera* wherein is performed twice a week the dance of the Derviſes; which is one of the moſt extraordinary things I ever ſaw; they admit Chriſtians therein, thinking it ſo charming themſelves, that it will induce every one who is preſent at the performance to turn Mahometan. Seven or eight Derviſes, with high caps, and a ſort of long petticoats, which are narrow at the top and very broad at the bottom, enter a large circle, and, after having bowed to their preſident, begin to turn round in a meaſure to muſic, which at firſt plays ſlowly, but increaſes by degrees to the utmoſt

utmoſt quickneſs, whilſt the Derviſes accelerate their motions in like manner, and continue it for about twenty minutes.

THE *Turkiſh* language is very grand and expreſſive, much more ſo than the *Greek*; there are grammars and dictionaries to learn it from; the greateſt variety of tongues in the world is ſpoken here.

SPECIMENS

SPECIMENS

OF THE

WIT, WISDOM, and POETRY

OF THE

EAST.

SPECIMENS

OF THE

WIT, WISDOM, &c.

THE *Arabians* call the Academicians and Platonics ſublime philoſophers, that is to ſay, thoſe who have the moſt elevated ſentiments; this is a magnificent title, but ſtill much inferior to divine, which ſome of them merit, and have alſo received.

THE moſt excellent moral in the Alkoran is, " forgive eaſily, do good

" to all, and diſpute not with the " ignorant."

SUBLIME and maſterly is alſo this paſſage in the ſame book, where God ſtops the deluge—" Earth ſwallow " down thy waters; ſky drink up " thoſe thou haſt poured forth. The " waters were immediately gone, the " commands of God were executed, " the ark reſted on the mountain, and " theſe words were heard, *WOE* " *TO THE WICKED.*"

MAHOMET in his journey to heaven ſaw *Azrafeel*, an angel who had a thouſand thouſand heads, in each of which are a thouſand thouſand mouths, in each of thoſe mouths a thouſand thouſand

thouſand tongues, and in each of thoſe tongues a thouſand thouſand dialects, whereby he conſtantly celebrates the praiſes of his moſt glorious and immenſe Creator.

In this heaven, as in the former, I ſaw the ſtupendous works of an infinite God; in particular, here I ſaw a mighty angel whoſe compoſition was very ſurprizing, the one half being ſnow, the other half fire: yet what is really aſtoniſhing, each element retained its particular quality, being wholly free from mixture or confuſion. Round about this mighty being ſtood almoſt an innumerable company of others of the ſame compoſition; all inceſſantly crying, "Bleſſed be thy

" name, O mighty and infinite Crea-
" tor, who can with the greateſt eaſe
" unite the moſt different things
" without confuſion, in order to ſet
" forth thy immenſe glory."

DESCENDING from heaven *Mahomet* was conducted by the angel *Gabriel* to a ſight of *Paradiſe*; the earth ſeemed to him of pure ſilver, its gravel choice diamonds, its lofty hills ſhining amber, its leſſer mountains red hyacinths, its buildings neatly ſituated on the banks of that moſt excellent river *Kuther*. The throne of the Omnipotent is its covering, and its mercy its only medicine. The prophets and many angels had here their reſidence. Its cities were all paved

paved with pure gold, it palaces ſeemed built of moſt precious ſtones, its vales and gates were extremely beautiful and lovely, and its herbs gave forth the moſt excellent and odoriferous ſmells. Now, continued *Mahomet*, I went into ſeveral of theſe cities, and whereſoever I paſſed I met with odoriferous ſcents. The trees appearing of gold and ſilver, here and there charming ſmall rivulets flowed with the choiceſt wine, honey, milk, and pure water, near to which were fine ſhady trees, *&c. &c. &c.*

The author of *Hakiac* proves in his commentaries that the perfect knowledge of God is impoſſible to any other but himſelf, becauſe his eſſence is ſo

ſeparated from all other beings, that it ſuffers no ſort of determination of names or properties. He is covered with the veil of his own excellence, hid under the royal mantle of his majeſty, and thereby guarded againſt all approaches of a conception and intelligence of his creatures. Do not, therefore, fatigue your imagination and underſtanding with endeavours to comprehend it, for elſe you labour in vain.

Issa came to aboliſh the law of *Moſes*; *Mahomet* followed him, and introduced five prayers a-day; his followers ſay, that, after him, no prophet is to be expected; and they thus uſeleſſy occupy themſelves from morning to night. "Tell me, ſince you

"live

" live in one of theſe faiths, do you " enjoy more or leſs of the ſun and " moon? if you anſwer me impertinently, I will raiſe my voice againſt " you; but if you talk generouſly, I " ſhall continue to ſpeak very low."

—The author of the *Eſner El Tenzil* ſays, it is impoſſible to give any character of God, ſince there is nothing amongſt created beings from whence can be taken any explication or compariſon which is adequate to him; and, therefore, he cries out, " O " Lord, the weakneſs of my intelligence can form nothing of you, for " your eſſence can be only conceived " by your own eſſence itſelf."—The author of *Methnevi* well deſcribes God's incomprehenſibility in theſe lines:

lines: "To what purpoſe ſerve all "the efforts of human underſtanding "to comprehend that being which "ſuffers no combination or diſtinc- "tion. It is a tree which has neither "roots nor branches, nor body where- "on ſenſe can attach itſelf. It is a "riddle in which neither natural nor "metaphorical ſenſe can be found; "nor of which any explication can "thoroughly ſatisfy. It is infinitely "above our capacities, and we loſe "always when we endeavour to com- "prehend it, or even to gueſs at what "it is. It is therefore in vain, that "we ſeek for words worthy to diſ- "courſe thereon, and we ought to "content ourſelves to adore it in re- "ſpectuous ſilence.

"When

" When we endeavour to ſpeak of
" thee, O Lord, our diſcourſes con-
" clude nothing: All the efforts which
" our underſtanding makes to com-
" prehend you, end in nothing. We
" ſhall never arrive at a true know-
" ledge of what you are. For every
" thing which we think for certain,
" and every thing whereon we doubt
" concerning you, is a mere nothing."

THE *Chriſtians* err here and there in their opinions; the *Muſſulmen* are intirely out of the way; the *Jews* are but mummies; and the *Magi* of *Perſia* dreamers.

OMAR was ſo firmly perſuaded in the opinion of the fatal and inevitable

term

term of human life, that in his laſt ſickneſs he ſaid, " that ſhould he have " occaſion only to rub his ear with a " little oil to cure him, he would not " do it."

When deſtiny is againſt you, all forethought is uſeleſs. When the meaſure is full, numbers are no more wanted.

The ſucceſs of human affairs depends not on men; it is providence and divine decree decides all things.

It is God who opens, and God who ſhuts.

There is no reſource againſt God, but with God himſelf.

We

We are only the bow, it is God directs the arrow.

He that afflicts himſelf for what may happen, does wrong; for ſhould what we dread happen or not, the diſquiet we take brings no ſort of remedy or advantage.

A WOMAN of *Balſora* carrying an infant in her arms ſaw paſs by a cavalier of handſome mien, richly dreſſed, and well mounted, and cried out, "I wiſh to God that my child may "one day reſemble this cavalier;" but the infant immediately turned from his mother's breaſt, and pronounced diſtinctly theſe words, "O Lord, ne-"ver ſuffer me to reſemble this man."

His

His mother, aſtoniſhed to hear him ſpeak, not long after obſerved paſs by her a criminal whom they puniſhed with ſtripes; and ſhe ſaid, "Lord, "defend my child from ſuch treat-"ment;" but at theſe words the infant turned again from her, and prayed to God that the like treatment might befal him. The mother, more aſtoniſhed than before, aſked it, why it ſpoke thus? and the child ſaid, "the "reaſon is, that the cavalier is a wick-"ed man, and the criminal an in-"nocent perſon, who amidſt all his "ſufferings ſays, I am content; God "ſuffices me, and will account with "me for what I endure: for this man "has obtained, by his patience and "reſignation to the will of the Al-

"mighty

" mighty, a moſt eminent degree of " merit, to which I hope one day to " arrive."

In the manner you live you will always be ill uſed, for God has many ſervants, and when I am dead he will ſend you another, who will execute his orders with more rigour. Do you deſire the prince to be ſoft and moderate, exerciſe amongſt yourſelves juſtice, and be obedient to his commands; conſider that your behaviour is the principle and cauſe of the good or bad treatment you will receive. A prince may be compared to a looking-glaſs, what you ſee therein is but a reflection of the thing you preſent to it.

My

My heart has various times turned itſelf from right to left, but at laſt has quitted all other beauties to attach itſelf to you only.

Nasser Behn Ahmed having appointed the emir *Ali* to command his armies; this general, whilſt he was receiving his orders, felt a pain, which occaſioned him to make a grimace; and after he had received his orders, and was retired home, on changing his cloaths, he found a ſcorpion which had ſtung him in ſeveral places.

Nasser, hearing what had happened to the emir, ſaid to him, the firſt time he ſaw him after he was cured,

" that

" that he did wrong not to have de-
" livered himſelf from ſo venemous
" an animal even before him." The emir nobly replied, " how ſhould he
" who cannot ſuffer in your preſence
" the ſting of a ſcorpion, be able,
" when abſent from you, to endure
" the points of arrows, and the cuts
" of ſabres, for your ſervice."

A PRINCE having aſked his phyſi-cian, " how much daily food was re-
" quired to ſupport the body and keep
" up its ſtrength;" the phyſician replied, " that one pound was enough,
" ſuch a meaſure being very well ca-
" pable of ſupporting him, and ſhould
" he take more, he muſt ſupport it."

THE man really noble is generally modeſt and reſerved; on the contrary, he who is of low and baſe extraction is moſt often raſh and impudent.

A WISE and prudent man ſwallows his grief, and waits for the occaſion.

THE excellence of a man does not conſiſt in a pretty face; the qualities of the mind are the fund of that beauty, according to the ſages.

FOUR things ſhould never flatter us; familiarity with princes, the careſſes of women, the ſmiles of our enemies, nor a warm day in winter; for theſe things are not of a long duration.

YOUR

YOUR own reaſon is an error, therefore it cannot diſcern an error; to ſtick firmly to one's own ſentiments and opinions is the way to err; for ſince you can never reaſon but upon what is to happen, and the contingency of things, all your thoughts and reaſonings will conduct you into the darkneſs of pride and obſtinacy.

THE worſt of princes is he of whom the good fear and the bad hope; it is very difficult however to diſtinguiſh the bad from the good ultimately.

IF an ignorant perſon perceives in himſelf one virtue, he thinks he has a hundred; and if he has otherways a thouſand faults, he ſees none of them;

but when he obſerves one defect in an excellent perſon, he imagines he has a thouſand.

He alone is worthy the eſteem of mankind, who has a beautiful ſoul like a diamond obſcured by no ſpeck.

Do not ſerve that which underſtands not, nor ſees not, nor what brings you no profit: it is aſtoniſhing that men of this world pay their court to creatures and forſake their Creator; they forget to aſk of him who is rich, and they endeavour to be aſſiſted by thoſe who are themſelves under a neceſſity of begging.

He that thinks to content his deſires by the poſſeſſion of what he wiſhes

for, is like him who puts out fire with ſtraw.

You cannot draw a line but it muſt have a beginning and an end; a wiſe man knows, firſt, the principle and origin of all things; and, ſecondly, is not ignorant of their end.

As long as old age ſhall ſucceed to youth, and the earth turn round the ſun, be old in council and young in fortune, ſo that both old and young may ſeek to ſerve you.

The *Mahometans* eſteem fools, ſaints; and they add, with more ſenſe, that wiſdom is looked upon as folly by people of this world, which very wiſdom conſiſts in folly.

Some things may be compared to the eye which appears black, but is, when examined, a body of light.

You have ſpoke well to-day, but have you thought on what you are to do to-morrow?

You ridicule me becauſe you know what I do; did I know your actions I could return it.

Happy are thoſe who know us not, as well as thoſe we do not know; for if we know any one, it ſerves him only to prolong his labours and interrupt his ſleep.

Let us behave ſo well to our enemies as to make them our friends, and

and careſs our friends in ſuch a manner as to attach them invariably to our intereſt.

Wise men uſe liberally their eſtates, and during their life make their friends partakers of them; but the avaricious are ſo fooliſh, that they amaſs riches even for their enemies.

To obtain knowledge you ſhould have the vigilance of a crow, the greedineſs of a hog, the careſſes of a cat, and the patience of a dog.

The moſt excellent of all virtues is purity of intention. Juſtice for an hour is better than devotion for a year.

WHATEVER knowledge I may have above others is, that I have a long time conſidered and ſtudied my own ignorance.

THE fire of hell can never burn a pretty face.

THERE is no diſeaſe ſo incurable as inveterate ignorance.

NEITHER good or bad in this world laſt long.

HAPPINESS is the lot of knowledge, miſery the inheritance of ignorance.

THE multitude live in ignorance.

THE bigger the head to the greater infirmity it is expoſed.

THE

THE time you employ ſo ill is carried away by the wind of the common viciſſitudes of the world, without its ever being again retrievable.

I PRAY to God to give me grace and ſtrength to do good; for without that what good can ever proceed from me which ever way I look or act?

SOME are for method, ſome for experience.

MEN know not the qualities of what they ſearch after, and therefore they do not attain it.

PRESENTS are the cords and machines which give motion to affairs.

CONSIDER

CONSIDER the caducity of this world.

FEAR God and be aſhamed of mankind.

TO-DAY council, to-morrow treaſon.

A MAN who dreſſes himſelf beyond his condition, is like thoſe who put vermilion on their cheeks whilſt an ulcer devours them.

DRESS is more proper for the ladies than for men of courage.

THE fruit of abſtinence from the affairs of this world is peace of mind.

WHEN

WHEN the mind is tired, and you ſeek to relieve it by ſome diverſion, uſe it like the ſalt on your meat, ſparingly.

EXPECT no pity from this faithleſs cruel world, it never yet gave any to any one; if you are ſometimes dazzled with its brilliance, think it will ſoon finiſh and fade away.

THE body is a caſe wherein the ſoul is put, like a ſword in a ſcabbard; it is the ſword you ſhould value, not the ſcabbard.

I DESIRE you to reſtrain your hands and your deſires from the affairs of this world, and when you have done that,

that, it is of little ſignification whether your ſleeves are long or ſhort.

WE ſearch after three things in this world, honour, riches, and pleaſure; but he who lives retired from the world gains honour; he who is contented with what he has is rich; he who deſpiſes the world, and occupies not himſelf with it, has found repoſe.

THE gain of all things which ſubſiſt in this world do nothing but make a noiſe and diſturbance: fly; and make your retreat in the domain of *Chaos*, there you will meet with repoſe.

SUPPOSE you poſſeſſed every thing that is great in this world, will it not

one

one day all vaniſh? and that fatal day does it not inceſſantly repeat to you, that dirt and duſt is your only fund and your laſt habitation?

THE life of this world is only a ſleep, of which the life of the other is the awakement; and the dreams of this ſleep are nothing but confuſion.

EVERY thing which wit, wiſdom, or imagination can build on ever ſo ſolid a foundation, the majeſty of God throws down and ſtrikes to atoms at one blow.

HE will catch the wicked when they do not expect it; they ſhall have time nevertheleſs, but the ambuſh prepared

pared for them is very ſtrong; that is to ſay, inevitable.

THE accompliſhment of God's promiſes does not depend on your deſires; but whoever does hurt ſhall be puniſhed.

HALEB AL NAGAR being aſked, "what was the moſt excellent thing "in man?" he replied, "Senſe." "But if he has none, what is the beſt "thing he can have?" "Honeſty," replied *Haleb*. "And if he has not "that?"—"The counſel of his "friends," replied the doctor. "And "in want of that?"—"Taciturnity." "And when he cannot have either of "theſe things?—"A ſudden death as "ſoon as poſſible."

HE

He pulled from his pocket a piece of muſic, which having diſtributed to the muſicians, he accompanied the ſame with ſo much addreſs that he made the whole company laugh heartily. After which, cauſing another of his pieces to be performed, he made them weep. And then again, changing the muſic a third time, he laid them faſt aſleep.

The khaliff *Al Mamon* ſpoke thus to the celebrated doctor *Aſmaahir*; "teach me not in publick, and do "not be too forward to give me your "advice in private; in general, ſtay "till I aſk you, and be ſatisfied in "giving me a preciſe anſwer, with-"out adding any thing ſuperfluous:

"take

"take care, above all other things, "not to pre-occupy my thoughts in "order to gain my confidence and "authority: do not expatiate too "much on hiſtories and traditions, "without I give you permiſſion: "when you obſerve that I deviate "from equity in my judgment, draw "me back again ſoftly, without uſing "diſagreeable words or reprimands: "teach me principally things which "are neceſſary for my public diſ-"courſes in the moſques and other "places: do not ſpeak to me in ob-"ſcure myſterious terms, nor uſe far-"fetched expreſſions."

BABAGAN was a great prince; but what ſurpaſſed the number of his vic-

tories,

tories, and the magnificence of the cities he built, was the deſign he had to keep a journal, in which his enterprizes and his conqueſts, his particular actions, and even diſcourſe, ſhould have been wrote down without diſguiſe. He ſo much hated flattery, that one of his courtiers, by his orders, queſtioned him every morning on the things he had ſaid and done the day before.

I HAVE preſented you with many robes, ſome to keep you warm, and ſome to defend you from the weather, others to adorn you; but the moſt precious dreſs you can wear is a robe of modeſty and innocence. This habit is not of ſilk or ſatin, but of that

commendable ſtuff which regards the ſoul and ſenſes.

THERE is a treaſure in this houſe which cannot be found in any other of created beings; and this houſe, beautiful and magnificent as it is, is nevertheleſs worth nothing if you compare it to that treaſure; for, in a word, he that inhabits this palace is the king of men and monarch of the earth.

A KHALIFF, viſiting his treaſures with one of his courtiers, found a ciſtern of gold and ſilver, and ſaid to him, "God grant that I may live "long enough to employ this money." The courtier hearing theſe words ſmiled; and the khaliff aſking him the reaſon

reaſon thereof, he replied, "I remem-
"ber, my lord, that accompanying
"your predeceſſor the khaliff *Naſſer*
"*Abdula* to this place, there was
"wanting ſix feet to fill the ciſtern;
"and he ſaid, would to God I might
"live to finiſh the filling it up. It is
"therefore this difference of ſenti-
"ment that has excited my ſmiles;
"when I conſidered, that *Abdula*
"thought of nothing but filling—
"you, Sir, but of emptying it."

THE magnificence of the court of *Mahomet* is an ocean which has neither bottom nor ſhore. I found myſelf in this ocean, and dived in the deep, without fiſhing up one pearl;

but it is not the fault of the ocean, but the effect of my ill luck.

ALEXANDER being aſked, why he honoured his maſter more than his father? ſaid, "My father brought me "down from heaven to earth; but "my maſter made me re-aſcend from "earth to heaven again."

HALLADGE having ſaid one day to *Abubekre*, "Believe in me, and I will "give you a plant whoſe ſeeds ſhall "be of copper which will change in-"to gold." *Abubekre* anſwered him, "Believe in me, I will ſend you an "elephant laying down on its back, "whoſe feet ſhall reach the ſkies; "and

" and when I chooſe it ſhall diſap-
" pear, I will hide it in your eye."

THE greatneſs of the palace anſwers to the power of him who inhabits it; the ſame as every neſt is in proportion to its bird.

I HAVE cleaned my mirror, and fixing my eyes on it, I perceived ſo many defects in my perſon that I eaſily forget thoſe of others.

A ROUGH ſtone of *Golconda* becomes a diamond when the ſun undertakes to purify it.

IF you have patience you will ſee, reduced to duſt and trodden under foot,

thoſe who have oppreſſed and trodden upon others; and in the end you will behold bloſſom like ſo many roſes thoſe who in this world were looked upon as thorns.

You will ſearch for in vain two things, the firſt is a wiſe man who is pious; for as ſoon as you find piety, there alſo will you meet with ignorance: the ſecond thing you will in vain look for, is a ſincere and a conſtant friend: ſince then you can no more find this than the other, is it not better to live in retirement?

This world is a field wherein we ſow for the other; what you ſow to-day you will reap to-morrow. Labour then

then to ſow ſuch good ſeed to-day; that you may not have the pain to reap none but bad to-morrow.

THERE is a river in paradiſe whoſe banks are of pure gold, the pebbles whereon it flows are pearls and rubies; its ſand is more odoriferous than muſk; its water ſweeter and whiter than milk; its foam more brilliant than the ſtars: he who drinks thereof is never thirſty again.

A POET, addreſſing himſelf to the wind paſſing by his door in its way to his miſtreſs, ſays,

" You ſhall have my life for a re-
" compence, if, in the moment when
" you blow by the door of my miſ-

" treſs's habitation, you repeat to her " theſe words; I beheld at the cor- " ner of the ſtreet a deſponding lover, " who, preſſed with extreme deſire to " ſee you, is at the point of death."

THE ſame poet ſays, in another place, " Extreme was the pleaſure " which I felt on hearing your foot- " ſteps, ardent as I was to ſee the " only object of my wiſhes, after a " thouſand languiſhing moments of " faint hopes.

" BY the tears in my eyes, and by " the wound in my heart, the clay " wherewith I am made conſumes in " flames and diſſolves in water at the " ſame time.

" AT

"At your approach which charms
"my heart, I ſaid, it is the zephyr
"which brings with it ſo ſweet an
"odour, after having paſſed over fields
"full of a thouſand ſweet-ſcented
"flowers, or heaven has burnt aloes
"wood in the flames of the ſun."

"I SAID a thouſand times to my
"inflamed heart, that it ſhould throw
"water on the fire which conſumes it,
"but it liſtens not to my advice, and
"expoſeth itſelf continually to the
"wind which fans the flame; a thou-
"ſand amorous diſquietudes will re-
"duce it at laſt to duſt."

THESE roſes are like the cheek of a modeſt young lady, when her lover approaches to ſalute her.

WHEN

WHEN *Amin Ben Haroun* was young, the khaliff his father urging him to his ſtudies, he wrote on his ink-ſtand; "I am thinking of my amours; find "ſome other who will ſtudy."

"THE promiſes of night are given "to bring on the day." This was ſaid by an *Arabian* beauty, of as much wit as wiſdom, on her being reproached by the khaliff for not keeping her morning appointment with him, as ſhe had promiſed.

YE that have ſeen the greatneſs of *Alp Arſlan* lifted to the ſkies, come to *Meru*, and ye will ſee him buried in the duſt.

THE

THE following beautiful elegy was compoſed by the *Perſian* poet *Aſmak*, on the death of a princeſs.

"AT the time when the freſh roſe "begins to blow in the gardens, that "which was already open fades in an "inſtant, and falls to duſt; and whilſt "the bloſſoms of the trees ſuck up "the moiſture of the ſpring clouds, "this narciſſus has dried up, for want "of water, amidſt the freſhneſs of a "garden."

THE khaliff having aſked *Aſmak* his thoughts of a poem called *Hadaic Al Seher* (the inchanted garden) written by the poet *Raſchid*, *Aſmak* told the the ſultan the poetry was good, but wanted

wanted ſalt. The ſultan, for amuſement between theſe two poets, having publickly declared this judgment, *Raſchid*, whoſe wit was penetrating and ready, was not long in thought ere he gave this reply in verſe:

" *Aſmak* accuſes my verſes of want
" of ſalt; and I think he has reaſon,
" for I have ſeaſoned them with ſu-
" gar and honey, which do not agree
" with ſalt; but for his verſes, which
" have no more flavour than the moſt
" inſipid roots, they have no great oc-
" caſion thereof."

A

JOURNEY BY LAND

FROM

CONSTANTINOPLE, *&c.*

carry the neceſſary baggage, and twenty-four perſons in number. We took our way over the church-yards which lie above *Pera*, and bending to the right hand, left the city of *Conſtantinople* in the valley on the other. We paſſed through ſeveral fine meadow grounds, in which were many hundreds of moſt beautiful horſes belonging particularly to the Grand Signior. We obſerved, with ſurprize, that each horſe was faſtened by the leg with a cord to a ſtump in the ground, ſo as nevertheleſs to be at liberty to graze around at a diſtance. Moſt of them were in cloaths, and each of them had ſeparate attendants, who at night ſpread ſmall carpets on the ground for them to repoſe on. About noon we

were

were at a place called *Dautpaſcha*, where the preſent Grand Signior frequently reſides on account of the ſweet waters whereon his palace here is built. About four o'clock we arrived at a ſmall town called *Pontipiccola*. In this place the *Turks* are extremely ſuſpicious, on account of its being the laſt guard of *Conſtantinople*. It was neceſſary to furniſh ourſelves here with a ticket from the cuſtom-houſe officer. From thence we paſſed over a large bridge, and ſpent the night in a village called *Cowmiſiez*.

On the 23d we paſſed through *Silivria*, *Chienclia*, and lay that night at *Churlulu*.

On the 24th we went through a village called *Chieliſtrian*, and from thence to *Bourgas*, where we lodged in a large and commodious chann. The entrance was through a grand ſtone portal into a ſpacious quadrangle, bigger than the Royal Exchange, with a large fountain in the middle. On each ſide were apartments, without furniture; one ſide for the women, and the other for the men. From this quadrangle iſſued ſtables capable of holding 5000 horſes. It is all built of free-ſtone, and regular maſonry; the whole being covered with ſheet lead. It muſt have coſt a great ſum of money, and was built out of vanity and devotion by a vizir. The *Turks* eſteem it an act of piety, as indeed it

is,

is, to build inns for the free reception of travellers.

On the 25th in the evening we arrived at *Kirkliſſeé*, where we lay; and on the 26th we went to *Chanara*, where we ſaw the *Bulgarian* women, who adorn their head and their breaſts with little pieces of ſilver called paras, and other ſuch-like trinkets. We were informed here that the roads were not ſafe; and, in fact, a muſket ſhot had very near deprived us of one of our drivers.

The *Bulgarians* are *Scythian Tartars* that ſpeak a ſort of *Sclavonian* language. They eat raw horſe fleſh, and put me in mind of the horrid de-

ſcription *Juvenal* gives of the *Anthropophagi* in his fifteenth ſatire.

Aſpicimus populos, quorum non ſufficit iræ
Occidiſſe aliquem; ſed pectora, bracchia, vultus,
Crediderint genus eſſe cibi. Quid diceret ergo,
Vel quo non fugeret, ſi nunc hæc monſtra videret
Pythagoras? cunctis animalibus abſtinuit qui
Tanquam homine, et ventri indulſit non omne legumen.

We ſee people who are not contented in their anger only to kill any one, but they conſider their breaſts, arms, and face as good food. If *Pythagoras* ſhould ſee theſe monſters, what would he ſay; or where would he not fly to? he who abſtained from eating all ſorts of fleſh, as if it was a man's; and did not even indulge himſelf with every herb.

THEY came originally from the oriental *Scythians*, who inhabit the banks of the other ſide the river *Volga* to the north of the *Caſpian Sea*. They are *Chriſtians*, and ſaid to have adopted that religion from the diſcourſe and miracles of certain biſhops, whom theſe barbarians, in their incurſions into the *Roman* empire, had taken priſoners. The deſcription which *Claudian* gave formerly of their brethren the *Hunns*, who inhabited the more northern parts, up the nook of the *Caſpian Sea*, ſuits them very well to this day.

Eſt genus, extremos Scythiæ vergentis in ortus
Trans gelidum Tanaim, quo non deformius ullum
Arctus alit; turpes habitus, obſcenaque viſu
Corpora; mens duro nunquam ceſſura labori.

Præda cibus ——— frontemque ſecari
Ludus, et occiſos pulchrum jurare parentes.
CLAUDIAN.

The northern parts of the globe do not produce a more deformed race of men than thoſe on the other ſide the cold ſtreams of the *Tanais*, up to the farthermoſt parts of *Scythia*. Their dreſs is wretched, their bodies diſguſtful to the ſight, and inceſſantly employed in hard work; they live by plunder, and divert themſelves in cutting their foreheads; and they delight in ſwearing at their ſlain parents.

SOME confound the *Moldavians* and *Wallachians* together; they are indeed ſprung from the ſame origin.

THE famous poet, *Ovid*, was baniſhed to this province into a city called *Tomi*; which he deplores in his Epiſtles and Triſtibus, written from the

the *Pontus Euxinus*. He repreſents the inhabitants as covered with beaſts ſkins, and characterizes them by the breeches they then wore; "Bracca-"taque turba Getarum." He deſcribes *Tomi* as a town fortified with walls, where he was obliged to keep cloſe for fear of the *Barbarians*, who uſed to take advantage of the *Danube*'s being froze over to plunder the oppoſite ſhore. This excellent poet died not far from hence, on the confines of *Hungary*, in *Sabaria*, where is found this epitaph.

Ovid. Naſon. epitaph, *Sabariæ*.

Hic jacet ille vates, divi qui Cæſaris irâ
Auguſti, patria cedere juſſus humo.
Sæpe miſer voluit patriis occumbere terris,
Sed fruſtra! hîc, illi fata dedere locum.

THOSE, however, who can write an epitaph, or an elegy, like *Ovid*, want neither to make them immortal. How ſweetly he deplores the death of *Tibullus*:

Flebilis indignos, elegia, ſolve capillos,
Ah, nimis ex vero nunc tibi nomen erit.
Ille tui vates operis, tua fama, Tibullus,
Ardet in extructo corpus inane rogo.
Ecce Puer Veneris fert everſamque pharetram,
Et fractos arcus, & ſine luce facem.
Aſpice, demiſſis ut eat miſerabilis alis,
Pectoraque infeſta tundat aperta manu.

OVID.

O weeping elegy! let looſe your indignant locks: alas! too truly will you now be called ſo.
Tibullus, your poet, your glory, burns a lifeleſs body on the funeral pile.
See, the ſon of *Venus* carries his quiver reverſed, his bow broken, and his torch extinguiſhed.

Look,

Look, how he walks miſerable with drooping wings, and beats his naked breaſt with his cruel hand.

On the 27th we met with a *Moldavian* prince, who was depoſed, and returning to *Conſtantinople*, with a great number of coaches filled with his attendants, and many *Moldavians* on horſe and foot to guard them; for here, and to the banks of the *Danube*, the woods are full of thieves and ſtraggling parties of libertine *Crim Tartars*, two parties of whom paſſed by our little caravan, well mounted, and armed with lances, bows, and arrows, &c. &c. &c. and we were very fortunate that they did not ſeize us, as it is their cuſtom to do, they being remarkably civil and honeſt to ſtrangers at home, but

but abroad the greateſt villains and thieves imaginable. So much are they ſo, that a very little while before we paſſed through *Moldavia*, they had plundered great part of it, carrying away men, women, children, cattle, and whatever they could lay hands on; and this they do, notwithſtanding they are intimate friends and allies of the Grand Signior, who does not think it adviſeable to chaſtiſe them for it; but partly by threats and partly by preſents perſuades them to deſiſt.

We were adviſed by this prince to join ourſelves with the *Capegi* or commiſſioner, who was going to advance the new prince; and we accordingly did ſo that evening. On the 28th we departed

departed in his company, who had with him a ſuite of thirty-ſix *Turkiſh* horſe; and thus we paſſed through *Charabounut*, and came in the evening to *Idos*, which is a pretty *Greek* village at the foot of the *Great Balcan*, as it is called now-a-days by the *Turks*. We ſet out early from thence in the morning to get over it if poſſible in one day. The *Great Balcan*, formerly called *Hæmus*, is a chain of mountains which riſe to a great height one upon another, and extending themſelves firſt from eaſt to weſt, take afterwards another direction from north to ſouth, which ſeparates part of *Thrace* from the *Sardian* territory of *Dacia*.

——Sic ante tubas, aciemque precatus
Mavors, nubifero ſeu tu procumbis in Hæmo,
Seu

Seu tu cana gelu Rhodope, ſeu remige Medo
Sollicitaris Athos, ſeu te caligantia nigris
Ilicibus Pangæa tenent, accingere mecum
Et Thracas defende tuos.

CLAUDIAN.

Thus, O *Mars!* you are invoked before the army with ſound of trumpets. Whether you repoſe on cloudy mount *Hæmus*, or whether you are ſolicitated on *Rhodope*, hoary with froſt, or on *Athos* with the rowing *Mede*; or whether the *Pangæan* hills, darkened with black oaks, retain you, advance with me and defend your *Thracians*.

THE aſcents over theſe mountains are very ſteep, and lie in the midſt of great woods; the road or rather track is in as bad condition as can be conceived; one high hill is no ſooner ſurmounted but you deſcend rapidly into

into a deep valley, full of rocks, mud, and water.

I WAS informed that I ſhould have a view of the *Adriatic* and *Euxine* ſeas at once, but ſuppoſe we did not riſe high enough; though I was often ſtruck with the immenſity of ſpace and proſpect around us.

WE ſuffered a deal of fatigue, and were near loſing all our baggage, which, together with ourſelves, was often preſerved by the ſtrength and care of our attendants. It was with much difficulty we avoided paſſing the night in this deſerted *Scythian* wilderneſs; but the preſence of the *Capegi*, who here joined us again, gave freſh ſpirits

ſpirits to our men, ſo that we kept up with his ſuite, whoſe cuſtom it is to keep a conſtant firing into the woods as they paſs along, to drive from thence the thieves and villains who lurk there.

We croſſed a river more than ſixty times, which meander'd through the wood betwixt ſtones and ſtumps of trees, which rendered the paſſage very dangerous and rough; but towards the evening we got out of this place on a cultivated plain; and came to a *Bulgarian* village called *Kupri Kioi*. Here we found houſes built in the ſhape of ſugar loaves, white waſhed within, and thatched with ſtraw; their inſide is very miſerable, without fur-

niture, chimneys, or windows. The women ſeemed made of mud more than fleſh; and they were as ſtupid as brutes. We ſet out from hence on the 30th ſtill over plains poorly cultivated, and arrived at a village called *Coſlegia*; from whence we departed next morning, and got to *Hagi Oglou Bazarith* with great difficulty, on account of the badneſs of the roads.

On the firſt of *June* we lay in the village of *Convada*, in which place the *Turks* have the reputation of being for the moſt part thieves and robbers. We quitted it on the ſecond, and in the evening came to *Cievin*, where we found a tolerable lodging. In our road next day we ſaw vaſt uncultivated plains,

plains, and at a diſtance diſcovered the *Danube*, and ſpent the night in a *Greek* village *Jegni Koy*. On the fourth we went on, and at ſun-ſet paſſed the *Danube* in two large boats, which carried over the horſes and carriages. We reſted a day in *Jalatz*, which ſtands on the banks of the river in *Wallachia*.

On the ſixth we continued our journey through vaſt uncultivated plains, which have an excellent ſoil, the graſs being above two feet high on them as far as the village of *Putſen*. This country is infeſted with innumerable flights of locuſts from *Tartary*, which eat up every ſort of herbage in a ſurpriſing manner. The following even-

ing

ing we got to *Birlatt*, and on the 8th to *Gaſſovi*, both miſerable places, and the lands uncultivated; though they are naturally very good, and might be tilled to great advantage.

On the eighth we paſſed through immenſe woods; continual rains had made the roads ſo bad, that we did not without much labour get out of them till midnight; and towards morning found we were near *Jaſſy*, the capital of *Moldavia*, but which we could not enter till day-break, becauſe of the deep mud which ſurrounds it. The ſtreets of *Jaſſy* are boarded with deal boards, like our floors; the houſes are all on one ſtory, low and mi-

ſerable, and very little better than in the ſcattered villages we had from time to time ſet up at on our journey; they are built of earth, except a few belonging to the principal *Spodars:* in one of theſe huts, having put up a ſmall mattreſs bed to lie down on, juſt as I was cloſing my eyes to ſleep, a large cow, which was on the outſide my hovel, wanting provender I ſuppoſe, eat off the ſtraw covering of the roof, run her head through it, and through the top of my bed; this, together with the innumerable ſwarms of vermin all over the place, obliged me to ſit up all night, as I did indeed almoſt all the journey.

We lodged at a convent of the leſſer conventals of St. *Antonio Di Padua*, where we were tolerably well furniſhed with proviſions and accommodations for two days. After ſupper the diſcourſe falling on poetry, I ſaid, "that there had been in *Eng-* "*land* moſt excellent poets." But they laughed heartily at my information, ſaying, "that the *Engliſh* lan- "guage was ſo uncouth, that it was "entirely improper for poetry." Theſe friars ſpoke *Greek*, *Latin*, and *Italian*; but aſked me, "whether *England* was "in *London*, or *London* in *England*?" and indeed ſeemed to care nothing about it.

THE agent of the prince having furniſhed us with a guide and a ſtring of wild horſes, on the 3d we departed, and in the ſame evening arrived at *Tabor*, a village as miſerable as the reſt. The morning of the 13th we got to *Stoephaneſt*, where we paſſed the night; and at day-break the next morning croſſed the river *Pruth*, on a wretched raft, with much danger and difficulty. Getting into our road again, as we approached the frontiers the *Turkiſh* villages increaſed; and in the evening we came to the laſt fortreſs in *Turkey*, on this ſide called *Chocim*, where we croſſed the river *Knieſter*, which ſeparates the *Turkiſh* dominions from *Poland*.

As

As ſoon as ever you are out of the ferry-boat, wherein you croſs the *Knieſter*, you are immediately in *Swanietz*; and we were not ill pleaſed to ſee the church ſteeples, and hear the ſound of their bells again, which are not allowed in the *Turkiſh* empire. The *Turks* on their ſide the river *Knieſter* treat the Chriſtians with kicks and thumps like dogs; and would knock one down who ſhould dare to ſay, "God bleſs you, Sir;" but as ſoon as our *Janiſſaries* had paſſed to the *Poliſh* ſide with us, one ſaid to the other, "Brother, you are now within the "ſound of bells, we muſt behave "otherwiſe than we do in our own "country."

THE town of *Swanietz* is pleaſantly ſituated; and the complexions both of men and women as fine as can be deſired. The *Poliſh* commandant waited on us, and diſcourſed ſome time with me in Latin, but had little more ſenſe than a ploughman. He gave us two ſoldiers as an eſcort to the fortreſs of *Kaminieck*, which is one of the ſtrongeſt by nature that I ever ſaw. It has only one door into it, and is ſituated on rocks which are its ramparts. The ditch that ſurrounds it is extremely broad and deep. There were 10,000 men in it when we were there. We were entertained by the commandant with great politeneſs. I had almoſt forgot to mention, that ſo

rare

rare is it for coaches to paſs this way, that the curioſity of the people at *Swanietz* was prodigious: they came in crouds to the door of the houſe to look at us, and I never ſaw ſo groteſque a mob; numbers of *Jews*, in long black gowns, being mixed with *Armenians*, *Polanders*, men, women, and children. The eagerneſs of women being greater than that of the men, and ſeveral of them being ſqueezed and much hurt, cried out miſerably, and were obliged to be carried home: but this did not make them deſiſt, for they came again the next day, and were the foremoſt to come up ſtairs; which, to ſatisfy them there

was nothing to ſee, we thought proper to admit of,

On the 20th we left *Kaminieck*, and came in the evening to a caſtle called *Huſhiatin*, belonging to a nobleman of the ſame name; and on the 26th we ſet forward again, and lay that night in the village of *Miconeetz*, which is peopled by *Jews*, as indeed are almoſt all the *Poliſh* villages. About the middle of next day we came to the city and fortreſs of *Leopold*. After a ſtay there of a few days, we continued our journey, being the firſt night at *Schierez*, the ſecond at *Tumaſchu*, and the next day ſaw the fortified town of *Zamoſch*. We ſpent the

the night in the village *Mechele*. We came next day to the citadel of *Lublin*; and on the following day we departed, and dined at a village called *Polaco*, where we ſaw a magnificent palace belonging to the prince *Czartoriſki*. We croſſed in the afternoon the muddy river *Viſtula*, and lay at *Gnieverſdorf*. On the middle of next day we ſet up at an inn about a league diſtant from *Warſaw*, oppoſite to another very elegant palace belonging to the ſame prince.

On the 8th of *July* we arrived at the ſeat of government in *Poland*; it is ſituated in a plain of deep ſand, ſo that on one ſide a horſe is up to his belly therein. The city itſelf conſiſts of

of one very narrow, ill-paved, dirty ſtreet, like one of the worſt of our old narrow ſtreets in the city. The ſuburbs are very handſome, the roads being broad and clean, in which are a number of palaces belonging to the *Poliſh* grandees. The life and ſpirit of the place entirely depends on the ſplendid equipages of theſe *Palatines*. Their *Huſſar*, *Pandour*, and *Coſſack* attendants, in variety of dreſſes, make a pretty ſight enough. The *Hungarian* wine at *Warſaw* is the nobleſt and beſt in the world.

THERE is nothing remarkable in the city of *Warſaw* except a wooden bridge, juſt finiſhed, over the *Viſtoul*, which gave great ſatisfaction. But of all

all works that can be conſtructed by the hand of civilized men, it is one of the oddeſt; for it is built of boards and piles, moſt part of it even with the water edge. But whereas other nations turn their arches under the level of the bridge, they have raiſed two arches a conſiderable height thereon, which forms a moſt dangerous paſſage, and as ſtrange an aſpect; for carriages, when they are at the top of either of thoſe ſteep hills, ruſh down with great impetuoſity, as if they were running headlong into the river. By this it ſhould ſeem that the *Polanders* are not very expert in arts and ſciences. They are fond of drinking; and I believe few Chriſtians trouble themſelves leſs for to-morrow than they do.

do. The peaſants in *Poland* are ſlaves to their lords, and very robuſt. The roads we paſſed through from *Swanietz* to *Warſaw*, are moſtly on a flat, and ſo are thoſe to *Sileſia*; we ſaw but little cultivated lands; but, indeed, our road generally lay through deep foreſts and pine woods.

Formidoloſis ubi latent ſylvis feræ.

Poland appears to be a country more belonging to *Jews* than Chriſtians; for in the diſtance we travelled through it, which was about a thouſand miles, we did not paſs through above two or three Chriſtian villages; all the reſt we ſaw or baited at being entirely inhabited by *Jews*, who were remarkably ill-dreſſed, dirty, and abject.

We made a ſtay of three months at *Warſaw*; where the *Poliſh* grandees, and particularly the primate, and count *Poniatowſki*, then candidate, now king of *Poland*, ſhewed us the greateſt civilities, and are full of urbanity to ſtrangers.

FROM

FROM

WARSAW TO LONDON.

IN the morning of the 5th of *September* 1764 we ſet out from *Warſaw*, and paſſed the night in the village of *Rava*. The next night we lay at *Peterhoff*, and the following at *Witawa*. Though theſe villages were very ruinous, and the roads very bad, often breaking our carriage, yet we were not prevented from continuing our journey, and we got to a frontier place called

called *Weriſkow*, where we lodged. The next day we entered the *Pruſſian* territories in *Sileſia*, and paſſing through *Wartemberg*, we found that frontier town well guarded by a *Pruſſian* garriſon. Paſſing through *Oelz*, where the inhabitants cloath themſelves after the faſhion of the *Hollanders*, we reached in the evening *Breſlaw*, the capital of *Sileſia*, where we had the pleaſure of ſeeing the king of *Pruſſia* review ſome of his troops.

AFTER four days of reſt we ſet forward on our journey, and on the 14th, paſſing through *Domſlau*, *Jordanſmuhle*, *Nimpſch*, we lay at *Frankenſtein*. In theſe villages, or rather fortreſſes, there are tolerable good houſes.

Purſuing the ſame rout next morning, we paſſed through the fortreſs of *Glatz*, which is ſituated on an eminence, and is well fortified and garriſoned: in this as well as all the fortreſſes of *Germany* they demand of travellers their names, whence they came, whither they are going, and their buſineſs. Keeping on we came to *Rainetz* a *Pruſſian* frontier. From thence we entered into *Bohemia*, but the darkneſs of the night obliged us to ſet up at a little village, a ſmall diſtance from *Nachod*, an imperial fortreſs; paſſing through which, the next morning we ſaw ſome well cultivated lands of the ſmall towns of *Jarowitz*, *Konigratz*, and *Clumetz*, where we lay. The next day we con-

tinued our rout through *Konigſtat*, *Numberg*, and *Liſſaw*, an imperial fort, at a little diſtance from which runs the river *Elbe*. Travelling forwards the whole day, and part of the night, we came to the city of *Prague*, the capital of *Bohemia*, on the 13th of *September*.

On the 24th of *September* we left this city, and during five days journey we ſaw ſeveral pretty villages, and particularly the citadel of *Pilſen*. The roads of *Bohemia*, through the woods, are terrible; they are full of rocks and ſharp ſtones, which beat a carriage to pieces, beſides not ſuffering a traveller to go above a foot pace; and indeed it is a moſt tedious way of travelling through

through *Germany*; and the bad roads, more than the extent, makes journeying there very tireſome to an *Engliſhman*. The ſituation of the villages interſperſed through the country, and ſome rocks which riſe up out of the water, afford a very pleaſing proſpect. We came to *Nurenberg* on the 28th about mid-day, and leaving it on the fifth of *October*, we paſſed through *Cloſter Heilbrun* and *Anſpack*, and lay at *Feuchwang*; the next day through *Creilſheim*, we came to the city of *Hall* in *Suabia*, where we found very good accommodations; the following day brought us through *Ohringen* and *Hailbron:* on the ſucceeding day we ſaw the village of *Pintzen*, and in the

evening arrived at *Heidelberg*, a city tolerably large, with good ſtreets and buildings, formerly the reſidence of the elector palatine. About the middle of next day we reached *Manheim*; the reſidence of the electoral court of the palatine on the *Rhine*.

We continued our rout on the 11th, and croſſing the *Rhine*, the country is beautiful, with many vineyards on the banks of the river. In the duſk of the evening we got to the old city of *Worms*; the next day we lay at the fortreſs of *Creutznach*; the following, after four leagues of very bad road, at the village *Deminte*; towards the next evening we croſſed the

the river *Moſelle*, and ſlept in the village of *Liſab*; on the ſucceeding day we paſſed over another arm of that river, and lay at the city of *Triers*, the reſidence of the elector. It is a melancholy old city, crowded with churches and convents; ſo that as ſoon as I laid down to reſt I was immediately waked by the tolling of a dozen belfries: a circumſtance as contrary to ſleep as would have been a battery of cannon: the ſame diſturbance happened at *Namur* and in many other *Roman* catholic cities. We came next to *Luxemberg*, belonging to the queen of *Hungary*; it is well fortified and well garriſoned. Eight leagues of very bad road brought

us to the village of *Atten*; and eight leagues more, or the next day, to *Flamiſoul*: the following night we lay at the village *Emptionne*; we paſſed thence through the city and fortreſs of *Dinan*, belonging to the prince of *Liege*, which is ſituated in a large valley, and croſſed by the river *Maas*; there are ſtill ſome remains of an ancient fortreſs towards the upper end of the valley: continuing our journey we lay that night at *Florin*, which is under the dominion of the ſame prince: we then paſſed through the fortified towns of *Philipvil*, *Maubege*, *Valenciennes*, *Donai*, and *Bethune*, all belonging to *France*; from thence to *St. Omer*'s; and ſo on to *Calais*, where

we

we embarked in the evening. On the 30th in the morning we landed in *England,* and the next day brought us ſafe to *London.*

FINIS.